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Leaves of Healing



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Ingredients for Growth

By David R. Dawson

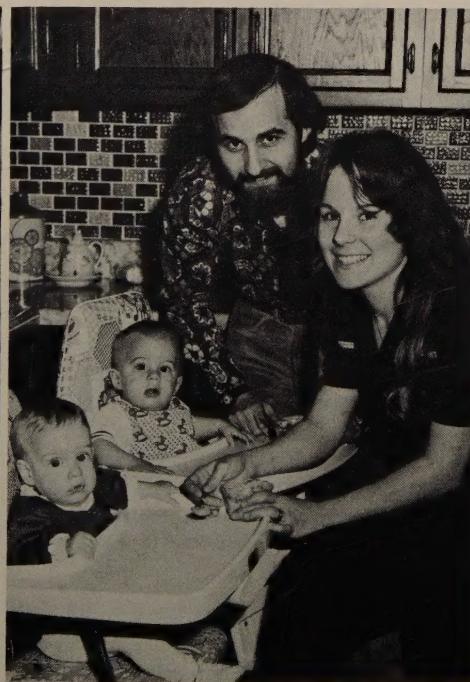
NOTE: David and Jeni Dawson moved to Zion in June, 1975 and began attending the Christian Catholic Church. They have been active in Navigator Bible study and discipling ministry at Great Lakes Naval Station and in home Bible studies for young adults through the church. Dave is Art Director for Jon Tennyson and Associates and designed the cover and Missions page of the Leaves of Healing and the new logo. On August 6, 1976, Jeni gave birth to girl and boy twins, Estée and Jason.

"Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For every one who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the mature, who because of practice have their senses trained to discern good and evil."

—Hebrews 5:11-14 (NASB)

I didn't think it was such a brilliant discovery to realize that our twins needed care and feeding from the first day they were born. It was obvious that they could not feed themselves or even eat the same things that I do now. New born babies are completely helpless and totally dependent upon their parents for all their basic human needs in order to live and mature properly. New born Christians are no different, yet so many neglect basic needs and thus stunt their spiritual growth. Many remain spiritual babies for their entire lives and wonder why they become discouraged with the Christian life.

When we brought our babies home from the hospital we did not just lay them down, sit back and watch some mysteriously instant growth process take place spontaneously. We held and tenderly cared for them and fed them what they were able and needed regularly. Then as weeks went by we could observe their growth. Spiritual maturity does not happen by itself either without a proper spiritual diet. A new born Christian cannot ignore the one to whom he has committed his life or refuse the basic needs so vital to his spiritual growth; neither can older Christians. I've seen too many old Christians who have never gotten past the milk stage. A young baby is cute but an old baby is a pathetic



sight. If our twins do not eat the food we try to feed them and refuse our attempts to love them, they will become emotionally unstable and malnourished and eventually die. If a Christian starves himself from the spiritual life of God, can he expect to be healthy and growing any more than a physically starved child?

From the passage in Hebrews we can see that the difference between the mature and immature Christian is more than their diet. The mature person is not someone who has arrived at a spiritual plain of perfection where he no longer needs to grow, but someone who has been putting into practice the things he has learned as he learns them. A Christian who has stopped learning has stopped growing and what is left will eventually deteriorate unless positive action is taken. I'll never forget what a man called Bo Young once said, "If you think you are green, you will grow. If you think you are ripe, you will rot."

Most important to becoming prosperous and maintaining a balanced Christian life is that Jesus Christ have preeminence. In John 15:5 Jesus tells us that we can be fruitful only through Him, and apart from Him we are helpless. Many times people will read a verse like Galatians 2:20 or even memorize it with little thought to what it actually means. Anyone who is crucified with Christ has identified himself completely and openly with Him and has given up his life to Christ. He does not literally die, but by faith has submitted to Christ in every area of his life in order that the life of Jesus Christ may be manifested in that person's day to day experience.

When I committed my life to Jesus Christ I naturally assumed that I really ought to obey Him. Jesus is Lord and He came to take charge and He eventually will whether or not we acknowledge Him as Lord. He will always hold that position of authority in spite of what our attitude toward Him might be. But it is to our advantage that we submit to His Lordship. We are rightfully His possession and when we learn to trust His leadership we can begin to experience the abundant life God desires for us. Jesus is our superior and in order to have any kind of decent relation-

ship with a superior there must be obedience. Too many Christians do not understand why they should obey Jesus Christ or never really consider it because they have no concept of His authority but only know Him as their wonderful Savior; the one with a free ticket to heaven and a lot of nice blessings on the side thrown in because He loves them. How shallow! There's no personal commitment! Every day we make choices and every day must allow Him to take control or fail. Every action and attitude is a struggle with the question of who is in charge — me or Christ.

God's whole motive for our relationship to Him is love and it is also in that context that we ought to obey Him. The God who made us knows our needs better than we do and to follow His direction is to our benefit. God wants our obedience to spring from our love and devotion to Him so that a beautiful cycle and relationship begins to develop. Look at John 14:21. As we obey Him out of love and we see the results, our love relationship deepens and when that happens we begin to know Him better than before. Our motive for obedience is strengthened and we continue to obey which again feeds the love relationship.

In order for any relationship to grow and if we are to know God and His purposes for our lives, there must be communication. Jesus said in John 5:39, "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of me." God reveals Himself to us through the Scriptures that we may know Him. God invites us, saying, "Call to me, and I will answer you, and I will tell you great and mighty things, which you do not know." (Jer. 33:3) God communicates and teaches us through His word. Apart from the word of God we cannot know Him.

"This book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous and then you will have success." (Joshua 1:8) The only promise for success in the Bible relates to meditating on God's Word. A good definition of medita-

tion is "prayerful reflection on the Word of God with a view to application." True meditation is thinking about the meaning of a passage from God's Word, how it relates to my life and what specific action I should take to bring my life into proper alignment with it.

Another ingredient for growth is prayer. Prayer is our response to hearing God through His Word. Communication without a response is incomplete. Imagine how Jen and I would feel if we experienced no response from Jason and Estee for all the love and care we give to them. God, our heavenly Father, also longs for a response from our heart — for that two-way communication. What makes CB radio so exciting is that we can both talk and listen. God has spoken; He is also listening.

"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus." (Philippians 4:5, 6). God wants to bless our lives and it can only happen when we trust Him through a life of prayer, believing God will do as He promises and then acting according to that belief. As long as "God owns the cattle on a thousand hills" there is really nothing to worry about. When our concept of God is small we ask small and we receive small. Jesus wants us to think and act big (John 16:24).

Prayer is not without condition however. Without obedience we cannot be assured that our requests will be met. But if we have a right relationship to God through confession of sin, obedience and proper motives, our desires will be brought more into alignment with what God desires for us as we get to know Him better. (John 15:7)

We should not only use prayer for requests. Before asking anything of God we ought to praise and worship and thank Him for all He has already done for us. Prayer is also a time when we can allow the Holy Spirit to examine our heart to reveal sin in our lives so that we can confess it in order to break down the barriers that separate us from the Holy God.

Another ingredient for growth is fellowship with other growing Christians. "And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near." Notice some key words here: stimulate, love, good deeds, assembling together and encouraging.

When a Christian separates himself from fellowship with other believers or neglects wise Christian counsel, he starves himself of a vital resource for growth. (See Proverbs 11:14 and Ecclesiastes 9:10).

Jesus said, "Follow me and I will make you fishers of men." (Matthew 4:19). There's a very simple yet powerful principle in what Jesus said in this one verse. Anyone who fishes professionally and cannot catch fish pretty regularly ought not to be in the business.

Jesus did not give us a choice here. He said that if we are following Him He will make fishermen out of us. And our responsibility is to catch men. Jesus keeps His promises. If we are not actively trying to win personal commitments to Jesus Christ; not catching men the obvious problem then is that we are not following Jesus Christ.

Certainly not all of us are gifted in preaching or teaching but no believer is exempt from being ready to give a reason for his faith in Christ (1 Peter 3:15) and living a life that testifies of Him. A witness is someone who tells what he knows; no more and no less. The same command Jesus gave His disciples in Acts 1:8 applies to us. The last thing He said before He left was ". . . you shall be my witnesses both in Jerusalem . . ." or, both in Zion and in all Lake County and Illinois ". . . and even to the remotest part of the earth."

Too many Christians are not will-

ing to face the fact that the world has been ready and waiting to hear the Great News of Christ ever since Jesus' day. He said at that time the fields are white already to harvest. Opportunities are all around us. The exciting thing to me is that when Jesus said to go and make disciples of all the nations He also said, "I will be with you always." (Matthew 28:18-20)

Growing up in Christ does not happen over night. Our babies are still in the process of growing. As long as we spend our lives with Jesus Christ we will be growing to be like Him. The deeper rooted we are in Christ, the more evident His righteousness becomes in our lives. If we are faithfully following Jesus Christ as our Lord and Teacher we have the assurance of Luke 6:40: "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher." What a blessed hope! Whose pupil are you?

"Woman, Why Weepest Thou?"

"Woman, why weepest thou? Whom seekest thou?" These questions were asked of Mary by Jesus in the morning of His resurrection. These questions might well be asked of us today. Why do you weep? What is the cause of your tears?

The shedding of tears is an emotional release. They may result from pain. It may be physical, mental, emotional, or even spiritual pain. Tears may result from a sense of loss. The death of a loved one or the loss of some precious object may cause the tears to flow. There are also tears of sympathy for others who feel pain or loss. Joy may also cause a few tears and physical or emotional fatigue may open a great fountain of tears.

Why do you weep? Is the basic cause of our tears love for self or is it because of our sharing in God's love for others? Perhaps the more appropriate question for us in our in-sick and suffering world would be, "Why are your eyes so dry?"

"Woman, why weepest thou? Whom seekest thou?" Mary answer-

ed, "Because they have taken away my Lord, and I know not where they have laid Him." Mary wept over the loss of Jesus whom she loved more than anyone else in the world. Jesus had freed her from the terrible bondage of demon possession and had brought her into the love and fellowship of God. But wicked men had taken Jesus and put Him to death, and because the burial had been with haste due to the coming of the Sabbath day, she, with other women had arrived early at the tomb to give the body a more proper and loving burial — but the tomb was empty and the body gone.

"Mary." "Rabboni." In an instant, Mary's deepest sorrow had turned to greatest joy. "Go . . . tell." Mary loved Jesus, was the first to see Jesus after His resurrection, and became the first missionary with the glad tidings. JESUS LIVES! It is still good news. Have you told anybody lately?

Oh, the anguish of Mary!
Her grief and despair
When she came to the tomb



And her Lord was not there!
As she silently stood
With her balm and her myrrh
And His winding-sheet only
Was waiting for her.

Oh, the blackness of death!
Life's utter despair
Had she come to the tomb
And the Lord had been there
Lying wrapped in the shroud
With the balm and the myrrh
And no Risen Redeemer
Had waited for her.

— Selected

MISSIONS

NOTE: The Christian Catholic Church is a large and growing work in the Philippines, under the capable leadership of Rev. Pat Hermosilla and those associated with him. However, with the extremely low economy, help from outside is needed for larger projects such as good church sites, church building construction, etc. There is an immediate need for a well, pump, and electric generator to serve the New Zion Academy and nearby church. On Easter Sunday, a special offering will be received to help meet this need. Anyone desiring to share in meeting this need can send a check to the Christian Catholic Church and designate it for the Philippines.

The following is a most interesting introduction to life in the Philippines which Overseer Clark Offner wrote following his trip and ministry there in October of 1976.

Personal Reminiscences by
Rev. Clark B. Offner
October, 1976

While downtown Manila presents a very modern appearance in many ways (especially along the main streets/thoroughfares) and other cities such as Cebu and Davao have electricity and city water, even in the cities the poverty of the masses and the low standard of living is clearly evident. (Minimum industrial wage in metro Manila: \$1.35 per day; GNP per capita in 1975: \$357.00) The average family has very little and exists in a very simple manner. In the country, houses are raised on posts, 4-5 feet off the ground, constructed of wood (single thickness), split bamboo, woven fiber or thatch. Doorways and window frames seem to be perpetually open (the windows may be shuttered). Cooking is done on wood fires lit on a table-high platform in the kitchen with the smoke going out windows or through openings between walls and roof. Water is carried from river, spring or well. Washing of clothes or bodies is done in a river, by a spring or well, or from a bucket or can brought to a more private place. At night one lies on a thin mat placed on the hard floor — hopefully under a mosquito net. Houses have no closets and minimal storage space, both of which seem almost superfluous. Clothes are all washable. Ironing done with iron filled with hot coals.

Land vehicles (cars, trucks, busses, jeepneys) are used until they fall apart and then put back into service after a bit of tinkering, welding, etc. Frequent flat tires and mechanical breakdowns plague public as well as private vehicles. Taxis (in cities),

tricycles (motor bike with 3rd wheel supporting small, roofed cab) and pony carts may be hailed and taken to specific destinations. Busses, minibusses and jeepneys have certain routes but no determined schedule. They can be motioned or whistled to a stop to board or alight anywhere along the route (except in downtown areas where there are bus stops). They are usually crammed to double capacity with bundles as well as people (especially in country areas where they are the only means of transportation for most people). Live animals are also carried (including large hogs in the baggage racks underneath). A sibilant hiss is the signal given to notify the driver/conductor that you want the vehicle to stop. One may wait 5 minutes or a couple of hours (possibly all night, as we once did due

to a breakdown of the last bus for that day) along the road for a bus. Busses usually wait until they have a full load before departing from their starting point. The conductor or attendant tries to persuade passengers to board, with the implication that the bus is ready to leave — though it may wait another half hour. On the trip from Tacloban to Visares, the 20-30 minute lunch/rest stop in Carigara got to be 40-50 minutes and passenger unrest finally pulled the conductor from his card game in a restaurant. Along the road, the driver may stop to talk to a friend through the bus window, or even through a house window beside the road. Patience and a flexible schedule is required of all passengers. Time is not held in such high esteem as in countries where everyone owns a chronometer and regulates his life accordingly. Over the bumpy country roads one would appreciate more padding on the seats. In order to insure our having seats on the bus from Visares back to Tacloban, two boys rode a bus to Ormoc to get on the bus as it began its trip from there. They got off the over-crowded bus in Visares through a window and Pat went in through the window, saving the seats for Ven and I who forced our way with luggage from the door.



Christian Catholic Church at Caloocan City, near Manila. Typical of city church building.

For Praise & Prayer

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." *III John 8.*

In the Davao del Sur province of Mindanao, bancas are the only means of transportation other than walking. This enlarged version of a dugout canoe with stabilizing bamboo poles extended on both sides requires the assistance of all on board when being shoved off the sandy beach into the sea and when beached, which means footgear is placed in the boat and trousers are rolled up to the knees or above (unless one doesn't mind getting them wet with the salt remaining after they dry before long). In rough seas it is important to shove off to beach in good rhythm with the waves to avoid getting swamped (which happened on an earlier trip – resulting in wading back to shore from chest high water, cameras held over head, and waiting while single sparkplug dried out over small fire). In the banca, passengers sit on a narrow strip of wood braced on sides of banca – which is too narrow at its widest point for two people my size to sit side by side – during rain, sun rays or ocean spray depending on the weather, while listening to the constant putt-putt of the single cylinder inboard engine. Enough gasoline is carried along in spare containers for the trip and siphoned into the engine after it runs out of gas. (For

our trip to Sarangani Island the last liter of gasoline was purchased in Butulan, without which we couldn't have made the trip.)

Banca fares are bargainable – depending on circumstances such as number of passengers, distance, time involved as well as financial ability or social relationships. Some bancas make a regular trip between certain points on a particular day. Such a trip should have been made the morning of the day we wanted to go from Butulan to General Santos, but the regular trip was cancelled in the hope of being chartered by us at a higher price. With bancas also, time is an uncertain variable. It was not unusual to wait an hour or two after the promised time of departure. On the Sarangani trip, the appointed time of departure from Sarangani back to Butulan was 10 a.m. Sunday morning. We got to the seashore (following the Worship Service) at 11:30. The banca didn't show up until 1:30. (The pilot had gone to church in another village and had dinner afterward.)

Along with transportation, communication is another problem. In remote areas there is no regular mail/telegram delivery service. From post office (some 25 miles from

village of Butulan), letter/telegram or word that such is at the post office may be delivered by some (responsible) person known to be going to village of addressee. Thus it often takes many days for messages to be delivered. If not sent far enough in advance, notices of meetings arrive after the meetings themselves are over. Pastor Mahaling has his mail addressed c/o the Indonesian Consulate in Davao City, over 100 miles from his home in Sarangani. In the hinterlands, there are no newspapers, magazines and very few books. News travels by word of mouth from those who have come from the city or the few who have battery-operated radios. The lack of electricity makes it difficult to read after sundown, which means that conversation in the dark or around an oil burning lamp (from a simple wick stuck into a jar of oil to that of the brighter pressure pumped kerosene lanterns), some other activity which can be carried on in the dark, or sleep are about the only alternatives.

Although Filipino (=Tagalog) and English are taught in the schools, compulsory education is not strictly enforced and the local dialects (=Cebuano in Leyte and coastal areas of Mindanao; Manobo and Bilaan among the tribal people of the CCC in Mindanao; Indonesian among the Indonesians; Tagalog in the dialect of the Manila area) continue to be used in the home and daily conversation. Few people, in the provinces, speak or understand English (to the extent of being able to carry on a conversation). Even the "English speakers" have their own Filipino-accented, peculiar word-usage brand of English which differs greatly from the midwestern U.S. variety making it difficult to understand. The result was that often I had no idea of what was going on, of what arrangements were being made, of schedule changes, etc. Usually I was informed (sooner or later) and oftentimes I would ask questions, but at times there was a communication gap.

Although obviously I could not understand the local dialects, it was



Christian Catholic Church on Sarangani Island (extreme southern part of Philippines.) Typical of a rural church building.

interesting to notice people looking my way after some humorous story was told to see how I was taking it. Sometimes it was taken for granted that I did understand what was going on, being discussed — possibly because some "English" words were interspersed in the conversation. It seems to me that even among Filipinos themselves there is frequent misunderstandings (due to ambiguities or unclear expressions of directions or intentions?). I feel that there is a lack of logical precision in much of the communication, which may be the result of a national characteristic which shows up in the aversion to exact record keeping. On the trip to the provinces, I was frequently referred to as ReveREND, PasTOR, but most often as DocTOR, which in at least two cases resulted in my being asked for medical advice, one lady desirous of my taking her blood pressure.

Philippine families continue to be large. There is also an easy flow of relatives, friends, neighbors through a house (at times I didn't know who belonged in a house and who came from outside even after staying in the house for a couple of days), which makes private conversations extremely difficult — or any other privacy, for that matter, especially when one is a light-skinned foreigner who conspicuously stands out and is the object of considerable curiosity. Talks which should be personal, are often listened to (at times participated in) by others. There are usually no doors or windows to close to keep sound from travelling to those in adjacent rooms or outdoors, and even walls are not sound barriers.

The fact that there is no legal divorce in the Philippines continues to pose a problem. Those who are separated from their mates (after an unwise youthful marriage in some cases, incompatibility or unfaithfulness in others) cannot legally remarry as long as their mate is alive (except in cases where there has been no communication for a certain number of years, after which he/she is presumed dead). Thus, there are those who are involved in common-law marriages, even among Christians. We also found out that marriage in the provinces does not always wait upon legal registration (obtaining a marriage license) for-

malities. In Nuing, I was asked to perform a marriage ceremony for a Christian couple who were already living together but had not yet had the religious ceremony. (This was also the case of another couple known to us, who had obtained the license and had a simple civil ceremony but put off the religious ceremony until relatives could be present.) However, a marriage license had not yet been obtained. Therefore, instead of a wedding ceremony for this "bride and groom" in wedding attire (wedding gown, formal suit) who had been led down the aisle to the strains of some recorded music, I explained (interpreted through Pat) that I could not perform a ceremony since a license had not been obtained, but gave a short exhortation/message on the concept of Christian marriage.

At a couple of designated points in Mindanao our land vehicles had to stop and all passengers disembarked to walk across some wetted mats (also at Davao City airport) to exterminate any hoof-and-mouth disease germs we might be carrying. However, obviously the more crucial problem in Mindanao is the unlawful terroristic activity, which in some areas is genuinely rebellious. From Davao to Manila we had an open ticket on the airplane. We arrived a couple of hours before the early afternoon flight, hoping to get on. We found that we were #12 or 13 on the "chance" list, and would not know for sure whether we could board until flight time. As flight time approached, we crowded, with others, near the ticket counter. Some "chance" passengers were given the "go ahead", others' tickets were returned to them with the "no space available" notice. Ours were still in the "possibility" category. While waiting, some people with confirmed reservations were refused passage for not having come the required hour before departure. At the veritable last minute, we were given the "go" sign (the last ones to receive it). We rushed our things through customs check (more thorough here than other airports — take batteries out of radios/tape recorders), then rushed upstairs to pay the airport tax fees, present identification papers and have a body search. That morning I had trimmed my beard and stuck the small scissors

in my pocket instead of returning them to my suitcase. These were discovered and I was told I could not board the plane with them on me. Whether or not this stimulated undue suspicion or not, I don't know, but they also insisted that I trip the shutter (wasting a picture) on the camera I was carrying. What to do with the scissors? Take them downstairs and put them in your suitcase. Rush downstairs to customs counter. Hurriedly explain my predicament — in slowly pronounced, clearly enunciated English to be understandable. Jump over counter to look for my suitcase. It's already gone to the plane. Must have my 10 cm. long scissors specially tagged (with same kind of tag as went on suitcase). Then ran upstairs again, where, of course, another body check (more thorough this time? since I try to rush through without it, having just had one a couple of minutes ago) was required. Rushed into the pre-departure room and had opened the door to rush out to board the plane, when Pat came up and stopped me. Boarding permission not yet granted. Plane left an hour behind schedule. I picked up my scissors at the "Firearms" check desk in Manila.

ITEM FOR PRAISE

The 11th edition of the Mission Handbook just released shows 37,000 Protestant missionaries originating from the United States and Canada. This is the largest number ever reported, but it contains a larger percentage (16%) of short term personnel than any previous listing.

Missions giving in the United States and Canada is up from \$39 million in 1972 to \$656 million in 1975. The editors calculate that giving for missions outstripped U.S. inflation by 29 percent, enabling missionary efforts to advance despite the financial crunch which has been felt in all areas of the world.

IN MEMORIAM

Mr. Purdy Stow
Waukegan

February 28, 1977

Mrs. Nick (Lavon) Reisner
Zion

March 11, 1977

Mrs. William (Clara) Farrar
nee Heggen, Florida
March 11, 1977

BECAUSE JESUS DIED:

1. God can demonstrate both his righteousness and love in forgiving the guilty of all their sin.

For all have sinned, and come short of the glory of God,
Being justified freely by his grace through the redemption that is in Christ Jesus,
Whom God hath set forth to be a propitiation through faith in his blood, to declare
his righteousness for the remission of sins that are past, through the forbearance of God;
To declare, I say, at this time his righteousness, that he might be just, and the justifier
of him who believeth in Jesus.

—Romans 3:23-26

2. The full penalty for sin and guilt has been paid.

God hath laid on him (Jesus) the iniquity of us all. —Isaiah 53:6

Behold the Lamb of God who taketh away the sin of the world. —John 1:29

For Christ also hath once suffered for sins, the just for the unjust, that He might bring
us to God, being put to death in the flesh but was made alive by the Spirit.

—I Peter 3:18

3. Salvation is offered as a free gift to all who will believe.

For by grace are ye saved through faith; and that not of yourselves, it is the gift of
God, not of works, lest any man should boast. —Ephesians 2:8, 9

The gift of God is eternal life through Jesus Christ, our Lord. —Romans 6:23b

4. Satan, our enemy, has been defeated.

Forasmuch, then, as the children are partakers of flesh and blood, he also himself
likewise took part of the same, that through death he might destroy him that had the
power of death, that is, the devil and deliver them who through fear of death, were all
their lifetime subject to bondage. —Hebrews 2:14, 15

5. We have been accepted in Christ, forgiven of all our sins, adopted in the family of God and made citizens of Heaven.

Having predestinated us unto the adoption of sons by Jesus Christ to himself, according
to the good pleasure of his will, In whom we have redemption through his blood, the
forgiveness of sins, according to the riches of his grace.

—Ephesians 1:5, 7

6. We have been brought into a bond of brotherhood that transcends race, color, status, etc.

But now in Christ Jesus ye who once were far off are made near by the blood of Christ.
For he is our peace, who hath made both one, and hath broken down the middle wall of
partition between us.

—Ephesians 2:13, 14

BECAUSE HE LIVES:

1. We too shall live.

“Because I live, ye shall live also.” —John 14:19b

“God hath both raised up the Lord, and will also raise up us by his own power.”
—I Corinthians 6:14

2. The Holy Spirit has been sent forth.

“I will pray the Father, and he shall give you another Comforter, that he may abide
with you forever; even the Spirit of truth, whom the world cannot receive, because it
seeth him not, neither knoweth him: but ye know him for he dwelleth with you, and
shall be in you.”

—John 14:16, 17

Jesus said, “He that believeth on me, as the scripture hath said, out of his heart shall
flow rivers of living water. (But this spake he of the Spirit, whom they that believe on
him should receive; for the Holy Spirit was not yet given, because Jesus was not yet
glorified.)”

—John 7:38, 39

3. We have His peace.

"These things I have spoken unto you, that in me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world."

—John 16:33

4. We share His joy.

"And now (Father) come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."

—John 17:13

5. We experience His power.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

—John 14:12

"Paul prayed that we might know "the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlyes."

—Ephesians 1:19, 20

6. We are partners in His work.

"As my Father hath sent me, even so send I you."

—John 20:21

"For we are laborers together with God."

—I Corinthians 3:9

LEAVES OF HEALING
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